TUESDAY APRIL 21, 1964
PLAYED ON AUGUST 21, 1964

(The first fifteen minutes of this tape, which is not transcribed here, includes reports on the reactions of people to the Friday group. Mr. Nyland also discusses the aim, purpose, etc. of the Friday group.)

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So, now what questions are there regarding work and the difficulties you might have.

Terry Owens: I have a question which I am not sure at all you want to speak about. I mean it is not directly about work. It has to do with my state of being I would say. It is connected with the question of love which you do speak about on Tuesday. And you speak about love in terms of unselfish love that gies without wishing anything in return. You have spoken about it a long time agi that it first impressed me, about practising with plants and animals, to learn how to love them first. And I have been working in that connection for a long time and I am not even sure that there is, even with a plant, something that is pure/ But when it comes to human beings, there is practically nothing that is pure. And it is sometimes very subtle but always something selfish or egotistical or something like that. I would like to know how one can learn to love.

Mr. Nyland: It is an importatn question, isn't it? Because ones life is really made up of a great deal in that direction. And even if it cannot be expressed, it is as if one has not the possibility of loving someone the way one would like to love the person. There is still the desire and the hope that someday one might. It takes at least fifty percent of ones life. And, for that reason, it is important to know how can I do it or how can I do it best or ~~kmx~~ what can I, with the understanding I have in work, apply in that direction?

There is a great variety of course; and a variety in the people one wishes to love, the different degrees that one can have affection for different people and also the state in which one is oneself, how much one wants to love a person. It is not always the same. As a matter of fact, I think it is quite individual. And also at times one is not always the same. But even if one intellectually ot even emotionally could know what it would be, one is unable to do it. So, there are these kind of restrictions in it.

When we talk about affection or love or feeling or a wish to communicate or to share or a desire to be dependent or a desire to have someone be dependent on oneself, all of that has to be taken in the light of not being able to be entirely clear so that one says, "Yes, I want to be unselfish", or rather, "I want to create a condition for the other person in order to grow in the direction for that what is good for them", that then this kind of a wish is already mixed with what do I want to accomplish. Is it entirely for them?

Regarding plants and animals, even that to some extent is: Why do I want to love a plant with flowers? In order to look at it and have esthetic enjoyment? Or to be able/to say, "I took care of it?" And this gratification within oneself is naturally tinted a little bit on the selfish side. That is, I do it for a definite reason even if I claim I do it primarily for the other person or the other object. There is a reason that I have done it apparently because I would to see it done. That is, I myself get a good feeling and I also have a feeling for myself that I have done my best.

Sp, to be entirely free from this question of unselfishness as against aktruism or completely yielding and considering only the other person, that I think is not right. I think one should consider oneself as part of a relationship with anyone. It does not matter if it is on an affectionate or love or feeling basis of cooperation with others. One still remains a part, a unit, belonging to the other as well as they belong to you. So that I cannot avoid, when I look at the totality in which I am part in all the relations I have, that I must consider myself. And I can consider myself much more like I consider someone else.

So that could include that if I try to create a condition for someone else to grow, that I can, regarding that, be satisfied of having done that for someone. And you cab call that, to some extent, selfish. But it also can be called a realziation of a satisfaction that one has done what

one should have done in accordance with an Objective Morality. It comes back to a point when I want to create a condition in life and I make something that does not exist or did not exist before, that I at a certain moment, look back and see that it was done well.

This question of God creating the world according to Genesis and on the seventh day, as it were, looking back on the week and to see that it was functioning. There is something in that fact of having created something of onself by means of intellect, by means of feeling, by means of dexterity, the creation of something which, because of its non existence before, now has an existence in which the component parts have become as it were one; that because of the fact that that now exists as something new, that I must have towards it now also the question of reverence even if everything that went in camek from me originally.

And the reason for that again is when one wants to create, one creates for a definite motivation of wishing to continue a form of life in which one is conscious oneself and, to that extent, the satisfaction of helping maintain that form of life, even if that life appears now in a new form. So, the responsibility stretches out much further. It includes also oneself when the direction of the responsibility for loving someone is towards someone else. Also this, when I want to share, I want to be able to share with someone something that is of importance to me and that gives me or creates in me a state which I think is desirable and I want to communicate that. Sometimes it may be a state of joy, of an enjoyment or insight or a realization or a clarity or even sharing an aspiration towards something higher. And it also includes sharing a difficulty that I might have with someone I love so that the other person can help me to carry that burden.

And therefore, the love is expressed in the wish to share, regardless if the sharing is something that is agreeable or not agreeable. So, when I take the non agreeable, it is/obvious quite that I must play a part in

the sharing and in my sharing of love that I am carried by the person I love for the sake of love, again creating for me a state in which, because of the sharing, I can understand more.

So, you see, it is interwoven. It is a net. Or it is a peice of material, a textile. All of it belongs together; the thread, the woof and the warp, whatever it may be, belongs to gether as a group of people; and the totality, as represented by a sharing of love with someone, extends in all directions from myself out and again returning from all the other twoards me, in. This will give the strength.

Now, one can philosophize about it by saing with different people I must be different because I cannot create a condition ~~in~~ for such a person always in the right way. And, in that respect, regarding the best intentions in wanting to love someone, I am limited by the amount of understanding I have of the other person. And that, even on the basis of as pure a love as I can make or as unselfish as I can make it, I may not have even the ability either to understand what is required or the ability to do what is required and my heart may be entirely in the right place but at times it may be quite impossible to fulfill that kind of a wish.

So, in many ways I am up against it because it is not easy sailing. It is not a natural inclination. The natural inclination very often is to see with how much I can get away without hurting someone and if I can continue even if it hurts a little bit on the part of the other, that I am inclined to say. "Well, I love him or her; he or she loves me; therefore they can help carry me even if I am a little selfish. And many times when one is interested in the presentation of ideas and when one considers that what one knows is the right thing to know, that one will continue every once in a while in a direction over-emphasizing something when it should not be over-emphasized; or expecting the other person to resond when there is no possible response. And that for the sake of

saying, "This is the truth" or "This is the way it ought to be" or this is the way that he or she should behave", that one continues a little bit too far in wanting the other person to respond in a certain way which is not at all what the other person even could do even if they wanted.

And these are the limitations that are naturally in the way whenever I theoretically try to create, in the sense of what is meant by love, I try to create at any one time when I want to express this feeling, a condition for the other person in which the other person, based again now on work, would be able to see him or herself the best way; help them to wake up and to encourage them to do for them a certain amount of work on themselves so that the stimulus that I would try to create in trying to make something of a love relationship is based entirely on the desire that the two people could work together for one common aim outside of oneself as trying to become harmonious.

So, in that respect, I cannot always say that I understand the conditions and I cannot always say that I can always do it and I fall in to many temptations of over-talking or perhaps over-emphasizing or over-expecting of someone who cannot at that time. And my understanding of such a person in that kind of a condition and particularly psychological conditions is perhaps not good enough. It is not wide enough. It is not even inclusive enough. The closer one is already to a person, the more one can understand a person in their behaviour forms. If one can understand a person as partly mechanical and partly trying to wake up, it perhaps could be a little easier because then the little indications of something that refers to waking up or that indicates a state of being in which one is, can find a response for someone who also us a little bit awake. When it has to do with a

question of mechanicality of others, when they are plainly mechanical and perhaps even when they know something about work, they are not working at that time, it might be a little easier when one understands the mechanicality. And, even at that, that mechanicality includes many times a form of hypocrasy of not sayung exactly what they feel or think or their behaviour does not indicate it.

So, one has a hard time unless one knows a person very well. A person can say in answer to the question, "Do you have any pain?" They can say, "No, I haven'T", whereas they have but they do not want to say and for many reasons they do not want to say it. At the same time, the treatment should be that they have pain. But when they say I do not have, you canno t treat them as if they have it. And this particular difficulty always will come up and to a lesser extent with anyone who is awake.

What is the requirement? I first have to be awake myself. That is, it has to come from something that I myself, inkxxxk the state of awareness, when I really can see what is the truth, not only regarding myself but also what might be the truth regarding someone else, that I then am at a certain level from where I talk to someone and I hope that by that level of being I will create something in the other person as a response, aspiring also to a xxxx level of being good for them. This is probably as far as I can go. I can be, I can say certain things, I can hope for a result and then, in answer to thatx you might say the other persob will also start to wake up and also then will be on a different level.

If that is the case, it is possible to love because then the recognition of one level of being with another level of being in the atmpsphere of awareness can be recognized by each. On that basis, practically everything is possible but such a case is very seldom, quite rare. The stronger one can make it by actually

continuing to be and not to be effected by the behaviour of the other person and not to let oneself go into all kind of ordinary things of ordinary life of reaction, but by maintaining a state of real being, it is possible that ultimately such a person will start to recognize it and also it will be in the presence of that level of being reduced to ordinary manifestation of ordinary life. And these are the difficulties I think that you are up against.

You see, the intention and the beginning is quite open and pure. It does not last long enough. And one has, even with that intention, the difficulty of maintinaing it because one expects almost immediately from that kind of an effort, even if the effort itself is as pure as you can make it and as awake as you can make it, one expects a certain result and when that does not appear, one falls back oneself into ordinary life and meets that result with a reaction.

You know what I mean because this is a very practical thing. I start it out and I am disappointed. And when I start out and I am disappointed I am not awake. The solution is: I see this. I see the tendancy that I have even if I make an attempt and I cannot maintain my own attempt and the result is that I cannot expect anything from someone else. Why should they respond to something that is not consious on my part? I could expect them and of course I hope that they would respond to something that I could maintain in a conscious state. And my difficulty is to maintain my conscious state.

Now, when I am free from that, I will also allow any kind of manifestation of the part of the other with continuing to love them. I continue to love my changing and converting in myself this desire of loving into a desire of being conscious, so that a logical result of a level of conscious love will be recognized. And it is not love that is going in the ordinart way. It is a presentation of something in the presence of someone else by virtue of the fact that

it is presented as it ought to be. And, at that moment, not any more desiring of certain results. This would be the ultimate and it would be quite inhuman and that is why it is extremely difficult. But if one could maintain it at a certain time and at a certain time and again and again catch oneself and it goes up and it is down a little and one catches a reaction; one catches an ordinary form of behaviour. One catches it in ones voice and again, try to change it and not explaining it and not wanting the other person to understand how wonderful you are or how conscious you are or even to tell that it came from a good place and all that. They are not at that moment in that kind of state that they even could appreciate it.

The maintenance of that kind of thing, regardless of whatever the reaction may be of others in wanting to continue to express love is extremely difficult because then, at that time when love is involved, one becomes also very much sensitive. And the reason for the sensitivity is that love, if one wants to express it, belongs to one of the most tender and beautiful things of oneself. And that therefore, when it is expressed in the best way one can, it is also easily hurt.

So, how can one travel that kind of an issue? By trying to hold on to that what is really life in oneself and only to dare to say the kind of things that are in conformity with what one really is and not to allow oneself in any one direction to go down hill. And as soon as one notices that one does go down hill, to try to stop it and to go on slowly, step by step, but trying to remain awake. If one does that, it will have quite definitely a result of being recognized.

But the result of being recognized is not the result that I wish. The result that I wish is to remain awake. Ultimately, every expression of live, affection in any kind of relationship relates always to the possibility that I can maintain myself. It is really nothing else.

People are created in order to help each other but they have to help because I wish to help myself and, for that reason, they exist for me and I, in pursuing the aim of being awake, am not selfish because I am not taking anything away from them but I try myself our on them. And it cannot have any other result than to be right and it never can be wrong when my intention is to wake up. You understand?

Robert Schoenholt: Part of what you just said jas brought alive to me a question that I have asked you before. And that is we are all so young here and we have all such limited expreiences really, that a lot of times we do not even have the initial reaction to something. In other words, in attempting to become awake, we imitate or we take something that is not really ours because we have not originally experienced the reaction. In a state of love, I do not know if it is all as you describe it. I do not know. To me it seems that I am confused in the sense that if you try to wake up. I think you should begin to wake up to your reaction and not negate them into some other element. Do you understand what I mean?

Mr. Nyland: Yes, I know what you mean. And of course, I started out by saying th, there is quite a reange dependent very much on the state one is in oneself and dependent on the understanding of the other person. But as soon as one starts to put to practise these ideas, as soon as the word even trying to wake up comes in, one is already immediately effected by the condition in which one lives and the difficulties even one has in trying to maintain a certain form of being awake, that everything has to be considered in the way I am at any one time - low, high or middle; that it varies; and that I must come back constantly to the simplicity of trying to be as much awake as I can be at that moment, regardless of an expression of love or not.

Now, when I try and I introduce love as well as I can, I surely will have to do it on the level where I am and also with the understanding that I see whatever love may be and then to strive towards something that I would like to create. But I may not be entirely successful in creating it and I will see and find out that many times I am quite inefficient and incapable if even doing the simplest things.

So, as far as the principle is concerned, it does not change the principle. It only means that I am, regarding the possibility of even actualizing such a principle, I am in my infancy.

Robert: That's different. There is a gap between what we talk about -??-

Mr. Nyland: It is not a gap; it is not a gap. It is an aim that is far away. But it is an aim which has a princolle involved in it which principle I can understand to the extent that I am now trying to actualize at least part of that principle. It is something, Robert, as if I am bent and my aim is to stand straight. There is a gap, if you want to call it, between being bent like this and standing straight. At the same time, I can realize that it is possible for me to grow from one position to the other by gradually straightening up. So the principle, when I am bent is: I want to straighten myself up. I start in the direction of what I think will be finally ending as being straight.

Robert: Well, may I say this? I thin what would be, wouldn't it serve the same end if you wake up to the fact that you were bent and you actually were bent rather than waking up to the fact that you are now straightening up. The beginning has to begin some place.

Mr. Nyland: Right. You first have to wake up to the fact that you are bent.

Robert: Right and what happens usually in most instances of life is that you do not wake up to the fact of how you actually are. You wake up to some theoretical or preconceived idea of how you should be.

Mr. Nyland: Robert, you d o not wake up to it. You do not wake up to that.

Robert: Well, that is the problem.

Mr. Nyland: No, you only have a thought about it. When you use the word to wake up to it, you wake up to a reality of existing at the moment.

Robert: To what is.

Mr. Nyland: And then you see that you are bent. What is needed in that state of being bent is a wish to straighten out. There are always two things involved in work: Something that comes to me of wanting to see what I am. It is a wish that I must have and, for that, I try to make an effort to wake up. That I call work on myself. Coming to the conclusion that I now am what I am and when I see it properly that I am non identified with that what I find myself in whatever condition it is, gives me at that moment a certain insight regarding the possibility of becoming objective.

This state is followed by a state of memory of how I was when I was awake. And then, in memory, I start to compare the state in which I was with a ideal that I have regarding myself and I then introduce a wish for further growth. These are two different things. Otherwise my non identification would exclude entirely thinking about the future.

So, there has to be a link some where. That is, I have to have a reason first for wanting to try to become non identified. The second is that in the state of non identification I have to change over into a wish to continue to work for a certain pu pose. When I realize I am bent rgearding being awake. that remains a fact. And I cannot, at the moment when I am bent, judge my being bent. But I am not always awake as yet fortunately because I fall asleep again. In the moment when I am asleep and stay asleep I remember the moment I was bent and then I judge about such a moment, compartinvg it with the possibility of standing straight. It might create in me then a desire that I wish to straighten up.

One's aim is the momentary aim of wanting to wake up. That is an aim which is all the time with me and can be with my whenever I happen to think about work in general, that I convert that thought or that feeling into that kind of actuality of work on myself. The other is

an ultimate aim, which only becomes apprent when I have acquired for myself enough data about the truth of what I am. You see, only on that basis can I say that what I am is not right in accordance with the purpose I have set my mind to.

Robert: I sort of have a feeling from what you were saying previously was that my feeling was from what you were saying was that sometimes we react to other people and, instead of leeting that reaction come out and waking up to the reaction, what you were saying before is that we should wake up to our sense of being in a different way which I do not understand because -

Mr. Nyland: When I am awake, I am in a different kind of a level. From that standpoint I see everything that is below me in a different light. When I am awake, I have been at that moment fused into a condition of a different level of being. With this level of being, I then can see certain things in their proper way, particularly regarding other people. I have reached a state of being by being objective regarding myself. That in itself does not give me any desire to work further. When I fall back again to a lower level, I will remember the state in which I was and then judge the form of behaviour if it corresponded to something that I have as an ultimate aim of becoming fully conscious man or a harmonious man.

This is the second step that is necessary for me to bring about again a desire for further work because, realizing what I am as a reacting person, even at certain times waking up, is not enough. That even if I reach a level of being a little but higher, I cannot stay there, and I come back again. When I am back agaun and I remember the higher level and I compare it now how I was regarding the higher level, evn if I were fused, I know that I was made up of certain conditions that are not harmonious in themselves. And this question then of what is my ultimate aim of becoming a harmonious man comes to the foreground and I start to compare what I havee been to what I should become. For that reason, I have again a desire to want to work.

And I start again working by trying to wake up, reaching again a ~~xixx~~ ~~xxxxx~~ level of being in which again I will see myself truthfully and then with that, that again becomes for me, afterwards, a memory or a thought. You understand the process?

Robert: I understand the process in theory. I think in actuality what happens to me is that I forget the reality of the situation and I pass thru an experience, thinking that I am waking up to an experience and going ahead to a state of being of which I have already a preconceived idea of what it should be.

Mr. Nyland: Right. That is exactly what I warned about. That the preconception is exactly the thing that prevents me from seeing straight. So, when I discover that I am partly on the wrong road, I go back into ABC of trying to wake up.

You see, the idea of objectivity and non identification does not fit in ordinary life. They do not belong there. And, at the same time, my ordinary life has to grow out into something extraordinary or above the line of consciousness, that is, above the line of unconsciousness into the conscious area. And the difficulty is to find out how can I use the same kind of language that could be understood, which includes non identification and simultanaity, into a terminology that has to do with my ordinary life. So, ~~xx~~ my ordinary life is using terminology of having an aim, having to work on myself, having the facility of a memory, having something that is a thought process or a feeling process. And with these kind of concepts, I have to introduce something that is quite unnatural to them. Physucally it takes place in my brain. If I try by working, that is, becoming objective, I try to develop a certain section of my ~~xxxx~~ brain which will start to function in an impartial way as a faculty of becoming objective regarding myself. Add the close proximity of that part of the brain to the thalamus will ~~xixxxxxxxx~~ give me the chance of bringing it back to my memory in ordinary life. And it is this exchange between constantly these two things

that gradually will create between them a certain form of understanding. It is another way of explaining what takes place with the formation of the reins between the driver and the horse. It is simply that I now try to emphasize that the thalamus has quite definitely an emotional function. But my brain as such, when it is objective, does not belong in my brain as it is at the present time.

Robert: The only thing I can really come back where I am is by something physical. When you speak of the manifestations of feelings, it has been my experience that these things happen so fast that we cover up the manifestations of our feelings and we do not really see them at their beginning so that we are becoming objective not really to what our feelings are but to something else.

Mr. Nyland: Yes, but that of course is the difficulty.

Robert: That is the second step from the physical.

Mr. Nyland: No, that belongs still to the step required for becoming aware. That is the difficulty, that in wanting to work, not only to be non identifieid or impartial, but also at the moment when it happens. The difficulty is that immediately it goes and I have a thought already of what has been. To be aware ay the moment is one of the most difficult things regarding work.

Robert: That is why we start with simple things.

Mr. Nyland: Yes, exactly. And simply the acceptance of that what is as often as I can continue or deepen it or hold on to it or bring it again and again as a moment of awareness of my behaviour as it proceeds. And, in that way, there are many pitfalls against; that I fall back all the time in a thought process and I forget and I am not aware and I cannot.

So, when we talk about this question of loving or having an expression of feeling, simply means that I try to untroduce something that is extremely foreign to me and will take a great deal of time even to understand what is the particular color or the taste of objectivity into an attitude that is so entirely unfamiliar to one

in ordinary life as we call it now an espression of love, either sexually or emotionally or intellectually. And I start with this kind of thing: Here is the condition in which I find myself in relation to someone else and I try to introduce something that is even for myself in such an infantile form that it almost has not value to try to talk about it.

I see this problem very well Robert. But it is not a question of saying that it is so difficult. It is a question of holding up that is really an aim and how could it be accomplished as a principle and then simply saying, "But I will now start." And now I take one step and another little step and ultimately I hope to reach a certain height in which that kind of principle becomes a reality for me. But I probably have to be satisfied with many times falling down and getting up. You are talking about the practical difficulties. I talk a little bit about the theory that is underlying for the motivation to want to work.

Robert: That is what I am doing. I am just trying to bring it back.

Mr. Nyland: And you are quite right. It is very good. It is a practical question and it is something that one can never forget. Otherwise you go into hallucinations and all kind of theories and hopes and of course it will not help you. But I said so many times, it is all the time a quwstion of coming back to a moment of wanting to work and to repeat it hundreds and thousands of times. Gurdjieff mentions this. He may talk about cosmology and about Purgatory and every once in a while he comes back to the necessity of, not even saying, but the absolute necessity that one realizes that one has to do these things hundreds and thousands of times and time and time and time again. It is not and it can never be accomplished in any other way - not even with prayer.

We all the time must talk about the two different things, One as an ideal which is way ahead of us and which lights us up during the night and gives us a sign that thexxxxxx clouds in front of us dyring the day. And the other is that we have to move our feet on the ground where we are, It is the realization of the way the road is; muddy or slippery or with rain, sandy, whatever it may be; and we are sitting in a car with an engine. When we talk about astrology and the difficulties in which different types find themselves, it simply means that it need not distract you from work. Only it can put work in a little different light because, if you know that there are difficulties ahead of that there are influences of this kind or another which temporarily may effect you, that then the army, the enmy against you is a little stronger and you have to be a little bit more of a strategist in order to know how to go around it or how to aboid it or how to meet it or how to fight it. And it may require on your part a little bit more of an effort at certain times if you understand whatever your type may be. It does not prevent one from running the car on the road even if the road is a little difficult,

So, all these things can be put together and it does not mean that I have to delay work simply because it is a little difficult. It is difficult and at times surely sometimes I would like sunshine and it rains and I have to put on a raincoat and I do not like it. But there are thousands and thousands of things that we do not like in ordinary life that we meet in ordinary life. And we say, "Sure, I have to get up in the morning because I have to do some work and I have to earn a little living and all the rest that goes with it." Naturally it is not pleasant and because of that, that there are many other things that I would like to do and I cannot do.

It is a question of I buckle down to that what is rwquired

of me and, if it does not leave me enough time, I will find something else that will leave me enough time. But this is the whole formation of man. This is the way we are already in ordinary life and unless in ordinary life we have already that kind of an attitude that we want to overcome difficulties, if we have not that in ordinary life and we are lazy, we will never meet any more the possibility of trying to work on oneself.

We are doing the impossible kind of thing in working on oneself because it has to be done away fron Earth and it has to be done almost as if constantly we are with our hands above our head and hold ip up, hold it up - and it tires one to do that. This constant aim that we have to have and wishing to see it and, at the same time, remaining on the ground and walking with our feet.

This is the typical picture of man; with his head and his heart he is lifted up with inspiration and aspiration towards something that he would like to accomplish. And with his feet he is constantly dragging them down and sometimes they are full of lead and he cannot walk and he wants to have an idea that he wants to grow and everything drags down with that kind of an attempt. He flies and he has wings with wax and gets too close to the light and the wings die and he falls in the sea of Icarian.

All the time such things will take place. It is idiotic to wish for something different because this is the condition of life. We face that. Whatever it is that there is as a responsibility for life, we face it. Do not run away from it. Whatever it is that you yourself are, that we all are in a certain time or condition of our life or health or whatever psychological ills we may have, we all must face it. It is something that I would like to avoid and say, "Well, if I did not have that, then I would work." It never

will be. I do now first what my hand can do. Afterwards I do what my arm can do. After that I so what my body can do and after that I do probably what my heart can do and after that I do what my head tells me to do.

This is the way we have to live and this is the way I must face that whatever the conditions are ~~in~~ which I am now living under and fulfill that kind of an obligation first. No body will say it is easy. No body will say that simply having an aim will lighten up ~~them~~ already the burden that we have to carry. Pr bably not. We will have to work thru it. We have to eat thru it. We have to digest it. We have to sit together every once in a while and be dispairing to the nth power. No one who does not know what it is to suffer in ordinary life will ever see the 'hiemliche mechte'. You remember - I do not want to quote it in German at the present time. But you know very well what I mean.

I face the way I am and then, with this, how can I still introduce something for me that has a semblance of loving other people and loving even ~~my~~ life as it is and as I have to live it, and not to get away from that but solve it - solve it in the best way, in the most sensible way, in the ordinary way, in such a way that I really can be more satisfied in having done my best regarding it and that I want to continue to do that and not to spend too much time on that because there are other things that I have to fry.

That I want to find out if I am alive: How much do U have to spend ~~xxxxxxxxxxxxxx~~ in one direction and still, how much can I spend in another direction? And when I start to find that out, I will discover that I can spend in both directions at the same time. This is the one secret of work according to Gurdjieff which is not the secret which is obvious in different kind of religions with which

you are familiar. It is a question of continuing to do what I am doing and, at the same time, building up something thatt sees how am I doing it and what is there while something of me is continuing to do what it should do; that something os observing that what is happening. This kind of conclusion, if you find it in any kind of other religion, then I will take off my hat to that kind of a description if it is as clear as Gurdjieff made it.

Recently I listened again to a tape from San Francisco about Theosoohy, saing that Madame Blavatsky in the secret doctrine and so forth, she has the same thing as Gurdjieff and that after all Gurdjieff did not say anything new that was not already in the Secret Doctrine. I dare you to find in the Secret Doctrine a method of how to live. I do not know if you have studied it. If you have not seen it, maybe you are not even familiar with it. I have three books there. You can go ahead and study it. You can find out of the chaotic nonsense that is written there. In between the lines perhaps you can find certain truth but if you can find out from that something that has to do with a mode of living, of application in your daily life- not when you are in church and now when you go to a meeting; but when you are in your daily life, in relationships that you do have of what has to do with trying to become objective rgearding that without avoiding that what you have to do.

Because many times when I go to church, I do not want to work outside. And I hope that even in prayer that for the time being many things that I ought to do will be taken away from me. The prayer according to Gurdjieff is to be awake regarding that what I must do and that I fulfill the functions of my ordinary living, my physical requirements, enotional and intellectual in the right way, the way I ybderstahd it fr m the level of my unconsciousness where I am. And that in doing that, that gradually something else starts and can begin to exist which can watch and which can find out and which could

become interested and after some time of growth can actually become a guiding force for the rest of my life.

This is the problem. When that problem is solved in very simply terminology which one can use for oneself, it is wonderful to have that as an aim. And that is the key. Of that key is there, use it. I have said many times that is the reponsibility that one has. Find out what you are. Try to see yourself as objectively as you can be. Then take what there is and accept it for whatever it is and then wake up to that fact.

First the awareness of that what is and then the awakeness in wanting to use that what is available. Work is very simple. There is no excuse on our part not to know what is meant. There may be many excuses why you do not want to do it and cannot do it. And that is again something you find out for yourself: What are the obstacles and the objections and why doesn't one want to work and why is it impossible to work all the time?

These are the things we find out. We know them. By this time we know a little bit about them. And, if we are honest, we know a great deal. And still, one continues because, I have said many times, there is very little else that one could do except drown yourself or lose yourself into all kind of other nonsense of trying to forget. Keep your feet on the ground. Try to walk. Work during the week. Work during the day. Remember. Pray in order to have that insight; in order not to lose a relationship which you can.

If you love God, God will love you. He will help you if you try to help Him in becoming what you should become so that He could look at you and say, "It is right; that kind of creation of Mine is fulfilling its function correctly as man;as a human being ought to be; to wake up to the fact that we are not what we should be and

then to have a striving towards becoming, towards fulfilling, Gurdjieff puts it so nicely in the five rules of objective morality: to try to remember what it is that we should work on in order to become more harmonious; that on the road towards that, that at times we have a realization of a certain form of harmony and, at the same time, knowing that in that form of unity, the things are not complete - altho at times they lock together as a piece of machinery and for one moment the gears mesh. But they are not as yet sufficiently round and they do not fit at all times. It is only at certain moments of a certain realization of that kind of unity that I say, "This is the condition towards which I strive and that at anyone time that I then wish, it could become a reality for me."

Then I will probably understand how much more work is necessary in filing it off and straightening it out and making it more round and making it more fine so that it can actually at any one time or place fit together; and at any one time that I can be what I should be for that purpose - including loving someone; so that at such a time I can say or think or do what I must do and what I must feel and and what I must think regarding the possible expression of something in me, I call it love for the other person, in such a wau that it is mutually beneficial.

This is you might say Tuesday. The beginning of a week again into all kind of directions of ourselves and all kind of limitations, failures, recognition of ones inability and, at the same time, something msut keep us going in the direction of wanting to become something and growing up and to leave gradually the state of infancy - with the help maybe of each other, with the help of the Holy Ghost, maybe ultimately with the help of His Endlessness. Goodnight everybody. Hope to see you next week, Have a good week.

EXCERPT OF FRIDAY APRIL 24, 1964
Played on July 1, 1964

Priscilla Saunders: Mr. Nyland, I would like to ask a question of the women in the group on various things regarding what it is to be a woman. I have been wondering really what a woman's functions is in regard to a man; what the possibilities and the differences are between a xxxxxx woman as a passive principle and the man as the active in regard to some sort of evolution for human beings.

Mr. Nyland: Would you like a man's viewpoint or a woman's?

Priscilla: A woman.

Mr. Nyland: -?- isn't it nice. We men can listen. I would almost say, are there any women in the house? Well, of course there are but it does not mean they are willing to talk. Is it a question that concerns several of us? Now, that is rather difficult to say, isn't it? Maybe after we talk a little bit it might start to concern you but at the present time there seems to be such silence. Now who, particularly of the older people, have any idea of what one would say to a young person like that, being a woman herself? What is the proper attitude that a woman should have towards a man? What a man should be towards a woman? What is the relationship between them? What is required and what, in general, to link it up with what we talked about last week, what is their mutual responsibility?

Trudy Bartel: Of all the things in life that have seemed to me difficult, this problem was one that never seemed difficult to me. To be a woman is and to know, to be a woman is a very wonderful thing; to have the possibility to be a companion, to love, is something very womderful. Now the responsibility is of course, again I feel the responsibility towards my inner being; that I cannot be a companion unless I am. This is very difficult.

Mr. Nyland: I will admit it is rather difficult. But maybe now we can have a man's viewpoint as if he is a woman. You know, after all, a man ought to have some idea of how a woman ought to be. Maybe he is wrong but if he is a good man, surely he should be able to say something. Married or not married Priscialla?

Priscilla: Well, I do not feel that that term matters as long as a man understands or has had a relationship with a woman; as long as he has had that kind of ...

Mr. Nyland: I think it matters a great deal. When I say married and having children and a family it is quite different from having any sexual relationship. So, it is not that and it is not what a man should be or what a woman should be regarding the other half. But you have to take in, for instance, a woman becomes a mother and she is an entirely different person. Woman-female and woman-mother. And one cannot separate it very easily in the beginning because one thing leads quite usually to another. And even if it does not [illegible] there may be various reasons why one enters into one state, hoping that the other would follow or that one has a very definite objection to becoming a mother and that all one wishes, as a woman, is to have someone who takes care of you or to have him around. Not that I want to say that that is on a low plane but it is quite a different aspect. Come on men, talk.

Taylor Morris: Mr. Nyland, I feel that it is that you take your life in your hands in twentieth centruy america to try to distinguish between man and woman, and man and woman's rights sort of. I do not think it is any accident that woman have children and that they are built that way. And yet it makes good sense to me that this active and passive thing is to be taken very seriously and, at the same time, must be taken in the right way; that there is active and passive or that there are active and passive elemnts in man and there are active and passive elements in woman. And there are woman who are more active than certain men. I think that this has to be considered and I think also that when one tries to live, and I think that this would hild true for a man towards a woman or a woman towards a man, I think that in many ways the active passive thing is set aside while you try and allow the other person to grow, and set the atmosphere or the surrounding for the other person to grow. Sometimes to take a passive role in a relationship at certain times takes, I think, a great deal of a man to allow and to be passive at certain times. And I think that it is the leadership of the man to try and discover when it is best to be passive, when it is best to be active. And this leadership is more, I think, the active part. And it is a very difficult ...

Trudy: Well, I think here again this is a point where there is no difference because in the wish to help the other person to grow, and of course I try to grow myself, from man to woman and from woman to man there is a necessity to remain passive and consciously so which becomes active, espescially when it is very difficult.

Mr. Nyland: Now, there is a problem, huh? Should a man who is by nature active become passive in relation to a woman? A man who is active principle, should he become passive in relatio to a woman or in any relationship?

Taylor: ???

Mr. Nyland: Yes, but unconscious; we are talking about unconscious.

Joyce Hirschhorn: I think that in certain areas this would be quite possible; in areas of life between a woman and her man where the man, in the confines of active and passive, where the ~~xxxxxxxx~~ woman becomes the active member in simple matters of household and semple matters of every day decision which man is not particularly concerned with.

Mr. Nyland: Yes. It does not mean that we are now talking about abnormal cases. We are talking in general what a woman, in general, should be. That we know by experience and certainly, having looked around enough, we know very well that there are many abberations regarding relactionships between man and woman. And that, because of sometimes economic conditions or whatever it may be, the desire on the part of the woman to be somebody and who has, to use the phrase, the pants on. Certainly, in the presence of such a person a man behaves a little differently than perhaps his masculinity would want him to. Exkluding even many different abberations in the direction of homosexuality and lesbianism. But we are not talking about that. We are talking about an average person as a woman with a average man as a man and a relationship between them; and what should be the proper attitude of a woman regarding that; and what should be expected of a man. And, as a result, perhaps of that, how should the reaction be of a woman? It is really that.

We are excluding a little bit people who want to make their own bed and sleep in it. That is the female executive or the typical woman who is an authority about this and that, you know, and has to make, not only a living, but also tries to make a name and probably, in the process, steps on someone every once in a while; and does not want to get married because she does not want to be bothered or thinks herself superior and is already an executive type to start with. I think those are ~~xkxx~~ also exopetional cases. Not that they do not exist; and there are quite a number of them. And that at the present time our educational system and also economically speaking, that ~~xxxxx~~ they are more in the

foreground than they ever have been; and, particularly since woman suffer-age, now they can vote so therefore they have something to say and naturally they are recognized because they have the vote and so forth. Even the D.A.R. and the rest of them, all of them have ideas about whatever politics should be or how to manage a garden. But we are talking about an essential quality of a woman and an essential quality of a man and that is what Priscilla is interested in. How should she, as an essential woman, behave regarding a man? And what could she expect from a man? And what is her proper attitude towards him? Right Priscilla?

Gloria Brenner: Well, it seems to me that this is putting the cart before the horse because in order to become something, to become woman, you have to become yourself first.

Mr. Nyland: Again, that is a problem. You know, it depends entirely on ones point of view if man and woman should join in order to make one unit or is man as he is and woman as she is already sufficient unto themselves? That is one state. The other is that if I believe that it is necessary for me to become something first, I would not want to marry or at least have any kind of a relationship with a woman, that then I may wait a little bit longer in order to get that kind of education, practise, whatever it is. And in that direction I may become a little bit more limited so that the possibility of joining up with someone later naturally is also quite reduced. This again is an extreme case but it does not mean that I would have to wait for thrity or forty years before I would have any particular relationship, let alone getting married.

Of course here is another question that comes up in every persons life. There is a certain moment at which they are sexually mature. And what is this attraction between the sexes? Is it something that really there is a desire for further unity? Or is it based on a chemical attraction? And, if that is the case, which undoubtedly enters into it without any questions about it, then it may be dependant entirely on what are the opportunities for either a man or a woman to mett the right

kind of a person. And also, if in my development it may be necessary to have any sexual relationship in order to develop for myself, to know what I want or to know even what I am. So, it is not so easy to put the question: I want to develop first before I want to get married or have any relationship because maybe exactly that will help me to develop. You see? So, it is not a question of putting it before the horse.

It is a question of what is reasonable and can be reasonably expected in a society as we at the present time live under because that is another question that we still have to consider. If we were primitive people or if we were farmers living in one little village, the relationship between men and women are quite different from what we have at the present time. And the customs that are among the so-called savages or the aborigines certainly cannot be compared to the customs of the Eskimoes or people who live in Samoa. And what we do here in New York is probably is not the same as what we do in New York State.

So again we drift away from different particular examples that we remember and then we start to generalize about that and really, the problem ought to ve solved from a standpoint: What is generally applicable in a case of a man or a woman, assuming that we are, in that respect, more or less normal. You see, what is this development that a man and a woman should have? Priscilla, do you think that it is necessary that they meet? For instance, there are educational systems where the boys are kept separate from the girls. You know it happens that even in certain church religions like the Quakers, one half sits on one side of the church and the other on the other side.

Priscilla: I was brought up to believe that a woman is equal to a man in everything. She should have the same education; she should be allowed the same rights, the same privileges. She should go any where were a man goes practically.

Mr. Nyland: Well, who agrees with that statement?

Priscilla: I don't agree with it.

Mr. Nyland: Good. Then we can leave it alone, because I think we do not agree with it. It may be an idea that being brought up like that by your father and mother or whatever the relation was, the family relation, but it is not ... it will not hold any water, will it? Whatever the woman wants to do she ought to be free to do it. But there are certainly many things that are excluded . Even if we say they are so -called equal, they are not and everybody knows is.

Priscilla: But everybody doesn't know it.

Mr. Nyland: Oh yes, they do. There is always that kind of a consideration. You see, now it is a question of principle because we at the present time are not living any more according to certain principles which should be in each man. That I think is one of the fundamental causes why we do not understand the relationship. Simply take an example: A man has to take the initiative and a woman should follow. This may be a statement which one can question. But it is in any relationship of a man and a woman, that the man all the time has to take the initiative regarding that what ought to be done. This is naturally so and it ought to be economically so. And as far as relationships in life is concerned, it is completely forgotten.

For instance, ~~xkmx~~ politeness. Or, let's say in the subway that you give your seat to someone else. It is almost primevil, you know; it does not -?-. But you are out in a party and it happens to be twelvex or one o'clock and there is a girl who has to go home and you say, "Take a taxi." Who goes, at the present time, out of their way in order to make sure that his own principles, and I am now t lking about a man, that his principles are fulfilled? It is a trait of his character to know what he should be; not that it has to be accepted and that not that necessarily it has to be forced on someone. But, for himself, a person has to have a certain foundation. That is what he is essentially with all his make-up and education, whatever conclusions he has reached; he has to establish for himself a certain level where he wishes to be and below which he does not want to go.

This is quite necessary to understand; particularly from the standpoint of a man. And, to a certain extent, it belongs also to a level of a woman. This, I think, is a requirement in the first place, that he as a man and she as a woman has to now whatever their world is and they will allow certain things to come in and other things not to come in.

For instance, a person lives in ordinary life and associates with friends who swear all the time or who crake dirty jokes or who want to drink or perhaps how have habits, other habit forming ideas, you know. Whatever it may be, there may be a certain someone entering into that kind of a circle and sniffs a little bit and says, "This is not for me." A person is used to certain things in his surrounding and cannot help to be effected by it. When it comes to reading certain pulp magazines, one pulls up ones nose and says, "No, that is bot the kind of way I want to spend my time. I want to read Schopenhouer." Whatever it may be, whatever the level is that one wants to establish for oneself, there is a certain something that is related to the odeal of what a man or a woman should become which, at the present time, in its potentiality is already there but not as yet formed. And if we put it first on that kind of a basis: What should a woman be as she is now and then as she will grow, what does she want to grow into? I think you come much closer to answering the particular problem.

For instance, it becomes an individual affair. I am as a woman willing to marry or have a family and become a mother. I am, as a woman, willing to continue to live in celebacy and make my own living and try to become an executive and perhaps reach the state where I become the head of Lord and Taylors. Whatever it may beg that is in my mind, that I as a woman feel and that I believe in, that something that is possible for me and in which I would be happy or, rather, where I would find a solution for my life if I take my life seriously, it all depends what I then would xxx expect of a man.

In one case, I would have a relationship of a certain kind where a man quite definitely functions; and the other simply would be a relationship as friends with him - I really do not want to have too much to do because I might be afraid that I will fall in love. Regarding a woman, whatever is normal for her, in my opinion, of course it is normal for any woman to wish to be married, to wish to have children. I think it is abnormal that one does not want them; not that it does not happen and that circumstances many times prevent it.

It is not right for a woman to live alone and neither is it right for a man to continue to live alone. I do not mean by that sexually because on the sexual basis there are many other reasons why there is a difference between a man and woman. Not only that there is an activity and a passivity, and there is also a polyandry and perhaps what I have many times called monotony. So, it is not that kind of question. We leave it out because normally there is a desire which, in the higher functions of a mans life, are expressed in the sexual wish; and surely in the life of a woman the same thing appears. That it is linked up with the question of children, you might say, is not a freak of nature but I would agree with Taylor of saying that there is something quite definitely meant by that and perhaps it is linked up with the continuation of the race.

It is a possibility of development that both a man and woman as mother and father will have when they have children which they cannot possibly get in any other way and surely not even by adopting children. There is quite definitely some reason for woman being born out of man; that she is part of man like Adam's rib and that, for some reason again, she has to be replaced in some way as to become an entity. It links up of course with a theoretical question: Is it really that each person is looking for a unit; that is, to become one?

I belive so. I think it is absolutely necessary that each person should become one. And the question is now: Can they becime one better when they are together or should they become onewhen they are still apart and then join?

I think that the difficulty is that when they are already one by themselves that very seldom will there be any desire to join each other than only in the mutual effort to accomplish something else which is outside of themselves. There is, of course, a certain point at which a man and a woman should join. That is, if it is a question of giving and taking, there has to be something that can be taken and something that can receive it.

So, exactly the same way as when one says, "I want to work on myself", I cannot apply it to little children because they do not have enough experience. In exactly the same way, a man and a woman should not either have any sexual relationship or get married until they have something to go by and not base it simply on a natural phenomenon of sexual intercourse. So, regarding this particular problem, a woman should at a certain time know what she wishes and also understand that she is not only physical body and there is something in a woman that looks for a protection and that there is something in a man who should give it. That is without any question.

But the man must be educated first that he considers woman in the proper place and not considers just as a little bit of a plaything. So that the proper attitude of a man towards a woman will reflect on the woman in corresponding to that what a man is. And this is what women are waiting for. They cannot become what they should be unless men are what they should be. And the mistake is always made by the man and not the woman. After a woman has had a chance to be in the presence of a man and then not respond, that is her fault. But otherwise the responsibility reats with man. And it is illustrated in very little

things and big things in life. And at the present time our educational system is not adjusted to teach a man or a boy or a young man manners based on a principle. It need not go so far as in the middle ages when the knight runs around and astablishes himself and sings songs like a troubador. I do not mean that. But it does mean that one considers a woman in the place wherever she belongs and that in relation to that, this particular man starts to function as a positive force regarding a negative one. It places on him that responsibility and it places on a woman the responsibility to remain negative in the presence of a positive force and not to assume anything that belongs to a man and by right belongs to him, but gives him a chance to develop in that direction. If she is able to remain passive whenever it is necessary, it will produce in the man exactly that kind of capacity.

So, you see, the problem is not that easily solved because what falls in love with whom? How does it happen all the time? I say practically because it is a chemcial attraction or it just happens because one happens to meet and one follows, in many instances, the line of least resistance. And then there is Hell to pay. Usually it is already this way or that way and it is not a question that one is puritanical but it is a qu ation that in this particular things which is so hervoragend, so paramount in ordinary life, that is, that question of so called sexual love that one feels that whenever that happens that then there is already a relationship which should either religiously extend until eternity or can be broken up just on the scratch of a pen.

It is dependant on what is a man and what can he be. Then a woman will find her proper place. A man has to be, regarding a woman, not only a protector but a person who gives initiative and can tell at the proper time what ought to be done for mutual benefirt, not selfishly.

This is where many men make a mistake. Either they are too lukewarm to think about it or they become autocratic and then we have conditions like many times take the German hausvater who simply commandeers his wife; and his wife is nothing else but a little cook; and when the meal is not on time then he scolds her, etc. etc. amd all she is good for is to have a couple of children. That is not a man. A man takes initiative. He protects a woman in life. He takes care of the ordinary affairs and leaves her room to take care within her realm which is many cases is hwe house or whatever her home may be or whatever the responsibility is that is assigned to her, the proper place and helps her fulfill that.

When a oman understands this in the presence of a man, a woman will start to really become a woman and it is necessary for her to understand that she need a man in order to be what she ought to be. Other wise you cannot separate a woman from a man. A woman without a man will never develop into the proper kind. Either she will be an indescribable monster or she will always remain infantile.

This has nothing to do with what is required as far as consciousness is concerned or what really should be an ideal state. I am only saying that a man ought to be in such and such a way. And education does not help him because no one talks about it and no one tells aman now he ought to behave. And, in the little things he is already so negligent and this amateurish nonsense that we now at the present time practise; simply take a girl out and then paying for it and not to go dutch or whatever it may be. All of that is blah, blah.

One has to meet. This is a requirement of a man in the first place. And then, when he is, that is, whn he is convinced of principles for himself and lives in accordance with his conscience, then he will do certain things that will be allowed by his conscience. And one of the things that is proper to his conscience is to leave room for the

possible development of other people and particularly with the person he loves, if he really says and wants to show that he loves her. Then a woman can understand where she is at. And what does it meantto be able to tell, to be able to create, to be able to divine, to be able to know what is really the proper thing to do or the proper thing not to do; when to wait, when to be patient, what to say, how to say it. Not to say certain things; to wait and to be a wise man who as it were looks at the preson he loves as something in his charge for the possibility of that persons development; and, in that sense, creates conditions constantly for the possibility of that persons growth in the direction belonging to that woman, if he loves her. So that there is constantly room for development, for expansion, for the growth of such a woman in order to fulfill her place regarding a man who claims that he loves her.

This is very important to understand because it is the creation of that kind of a condition and it is not the creation of having a house and two cars in the garage. It is the creation of an atmosphere. It is the creation of something that one feels when one enters and knows that there is that kind of a relation between them. And usually it is called understanding between man and wife or between lover and his beloved. That in that direction, in that way, the creation of that kind of a world, there is a fulfillment. There is fulfillment for the man to know what he should do -??- and then at his own sacrifice and a great deal of cost sometimes, allows certain things to proceed becuase he has created them.

The question of creation for man is three fold. It is a relationship with a woman in the first place, to create a world for her. The second is that he creates, regarding a woman, the possibility of a family. And the third is the creation of man of becoming man himself. For this last part, he needs a woman because no one will be able to

to develop his centers, and this is a little bit of Gurdjieff, will be able to develop his centers in the proper way so that they can grow out inot the Kesdjan Body or the Soul Body unless he has at the proper time the help, and not sexually but the kind of understanding that is necessary in order to have a reflex on him to find out that what he has done, that it was correct.

This is what a woman should do. She should reflect what comes from him in the proper way. I mean by that that in such a way as not to be hurt, to understand where it came from and, at the proper time, with patience, to be able to say that such and such a thing was not right. "pLease try; I understand what you mmmx want. I understand your meaning. I know your intentions but such intentions ay the present time do not fit me because I am not as yet what perhaps you would like me to be." This form of love is quite a different thing. It means that one is actively engaged in trying to build a relationship between two people and that the initiative that comes from the man is received by the woam and reverted again to the man.

It is a question of giving and taking. But it is not a question of giving and there I take and return. It is not a gift which is counteracted by another gift. It is gift which stands on its own feet and can continue to stand like that and be given constantly without having ever anything returned; somply because when one gives, there is a satisfaction for oneself of having given that what is right; and that is the compensation. That it might produce in the other person also a wish to give and exactly that kind of a gift again becomes the same thing for the other person because it is cimplete in itself and it does not require another gift again from the husband.

One starts to build one brick and another. In that sense, man and woman are the same. They both work. They both are active. They both try to understand each other. That is their equality. But it does not mean

that one has to go out in the woods for five miles and then walk and a woman has to do the same thing. Maybe it is her place to sit at home and maybe to knit while the husband is fishing. Who knows this? Only those who start and start with a potential.

The potential has to be in each man or woman before they ever lay hands or eyes on each other. So that they already know what perhaps they could expect because they themselves , in the expectation, know what is lacking in them. It is this kind of wisdom that is required first; that I know what I am and I also know what I xx may wish and in what respect I could be filled. And then I will look and it will not take my very long to find out if I find the right person or not and I will not waste my time in all kind of sexual directions.

It is not in that direction that unity is. It is only one of them. The unity between man and woman is three fold; sexually, emotionally and intellectually. And neither one can be substituted for the other and the most ideal is that there is really the possibility of a three fold unity. That would be most ideal. And, in many cases, of course, it does not exist. Again I say because we are not educated in that direction. So, you see what I mean?

To be really loved means you are better in the presence of something that is superior as far as a woman is concerned because it is active. You can pray that you will receive it in the proper way and that then, with that, and milding it and digesting it and making it your own, ir produces in one a certain state of; How wonderful such thing is possible for me. Now I also become active in that way.